

THE CONVERTED CATHOLIC.

EDITED BY REV. JAMES A. O'CONNOR.

“When thou art converted, strengthen thy brethren.”

VOLUME XX.

JANUARY TO DECEMBER, 1903.

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No. 1.

EDITORIAL NOTES.

TIMES and seasons in human life are natural, and it is proper to observe them and make a record of events as they transpire. The greatest tribute paid to Christianity by the world at large, even the world that knows not God, is in the record of times and seasons. In the affairs of the world a new period has come at this season when the figures 1903 are placed in letters, documents and other business transactions. Some legal papers use the formula, Anno Domini—the year of the Lord, the year of Christ, and thus even the lawyer who may be an unbeliever acknowledges, perhaps unconsciously, the might and power and glory of Him who came from heaven nineteen hundred years ago to redeem and save the world. That is the greatest fact in human history, and it is the greatest blessing bestowed on man. The years of life, the years of the world are dated from the coming of the Son of God on earth.

Why did Christ come, and what does Christianity mean? He came to save sinners, to seek and to save that which was lost, to reveal God to man as a loving Father. And Christianity

means what Christ has done to reconcile man to God. Through Him and by Him whosoever will may come unto God. There is no other mediator, there is no other power that can establish union between the Creator and His creatures. The Son of God has done this for all who believe in Him and who accept the gift of salvation from His hand.

What a blessed time this year of Christ 1903 will be to all who will say from the heart in the fulness of faith God be merciful to me a sinner for Jesus Christ's sake, and trust Him to be led in the way of righteousness and to grow in grace and in the knowledge of God day by day. May it be a happy New Year to all our readers in a closer, sweeter union with Christ our Saviour.

The Magazine for 1903.

As this first number of the Twentieth Volume of THE CONVERTED CATHOLIC goes forth on its mission of Light and Truth and Love, one thought predominates—and that is thankfulness to God for the blessing and privilege of carrying His message

to many who would not otherwise hear it. Not only have Roman Catholics been reached by the teaching of the Magazine, but many persons who are called Protestants, because they are not Roman Catholics or Jews, have become interested in religious subjects by reading THE CONVERTED CATHOLIC. And it has been a means of grace to all Christians, because it has kept to the old Gospel, which will stand when new-fangled theories have been forgotten. The evangelical faith is the only bond of union between Christ and His disciples. To make that simpler, clearer and sweeter has been the aim of this Magazine and with the divine blessing what progress it shall make will be along those lines. Thus there is reason to hope that the Twentieth Volume will be the best yet issued.

The Gospel for Roman Catholics.

If any justification were needed for the prosecution of this work more zealously, more energetically, and with a more consecrated spirit than ever, it would be found in the following letter from a missionary of the British and Foreign Bible Society in South America, dated December 12, 1902:

Dear Brother O'Connor: Please forward to me THE CONVERTED CATHOLIC for 1903.

May God bless you abundantly in your testimony for the truth! In Protestant lands few realize the need of your work, but those who have lived and labored in Roman Catholic countries realize that the Church of Rome is one of the grossest impostures the world has ever witnessed.

Mr. Hudson Taylor, of the China Inland Mission, spoke the truth when

he said: "The heathen need your prayers, but the Roman Catholics need your prayers ten times more."

Yours faithfully, A. R. S.

Literary Men Converted by the Magazine

That the Magazine can do as much good at home as abroad is shown in the following letter:

Philadelphia, Pa.

Dear Sir: Please find enclosed subscription for THE CONVERTED CATHOLIC.

I have found a new reader to whom I give my Magazine every month. It came about this way: I had occasion to speak some time ago to this friend on articles published in the *North American* on Ireland, written by Hugh Sutherland. My friend believed every word in those articles to be true.

I asked him if he had ever read Counsellor Michael J. McCarthy's works on Ireland, or ever seen THE CONVERTED CATHOLIC. I said that either of these would be sufficient to throw the burden of Ireland's troubles on the shoulders of others than those now generally held up before the American public as the chief tyrants. As a consequence your valuable Magazine has found a new reader, and has been the means of throwing light on the workings of certain persons which are shown to be of a nature of which he had never dreamed; he is a true convert from Rome's wiles.

I trust you will long be spared to keep before the American people through your Magazine, and by your preaching, not only the real cause of Ireland's discontent and unhappiness, but also what awaits this nation if she allows herself to be lured into wedlock

with: Romanism and its blighting influences.

Let the banner of truth continue to wave, and your Magazine still grow until each heart and every home shall have renounced Rome and her un-Christlike practices. Yours fraternally,

J. A. S.

P. S.—I am determined to get you more subscribers. Send me a few extra numbers for January.

The Magazine for Priests.

Many priests will receive copies of THE CONVERTED CATHOLIC this year through the generous donation of the converted Catholic, whose letter appears on another page. From all parts of the country applications for copies of the Magazine are received from priests, more this season than ever. A priest who came to Christ's Mission some time ago said he found several copies of the Magazine in the library of a brother priest and read them all. What pleased and surprised him most, he said, was the kindness and sympathy toward priests in the tone of the articles and the manifest desire for their conversion to a better state of life. He had expected to find in a publication so decidedly Protestant a record of the misdeeds and misfortunes of priests, especially in their relations to women and wine, such as the daily press frequently affords. But there was none of that, and his heart was touched and his mind instructed by what he read. Hence his visit to Christ's Mission, where he became an honored guest.

As it is only after the perusal of several copies that priests can learn the spirit and purpose of the Magazine, we hope other friends will enable us to extend this part of the work

until all the young priests in the United States shall have copies in their possession. The older priests who are settled down to a comfortable material existence are almost past praying for.

Cruelty of the Jesuits to the Poor.

Christ's Mission being in the Jesuits' parish in this city—their church is on Sixteenth street—scarcely a day passes but some of the poor of their parish visit the Mission. Food is never refused them, and if there is no money to relieve their wants they receive a kind and sympathetic word, with encouragement to trust in God and believe in Christ the Saviour, the Friend of the poor. Many of these poor persons have said: "The Fathers down at the big church do not talk to us in that way." Don't mind them, is the admonition addressed to these forlorn ones when they begin to relate their experiences with the hard-hearted Jesuits. The heavenly Father will not turn away any one who calls upon Him for help and guidance in the name of His dear Son.

How the Jesuits treat the poor was made known the last day of the old year, when the New York morning papers of December 31 published the following (we quote the *Tribune*):

Three women were arrested as vagrants last evening in the Church of St. Francis Xavier, Sixteenth street and Sixth avenue. Father Van Rensselaer, the pastor, complained recently at the West Thirtieth Street Police Station of the practice of dilapidated women entering the church early in the morning and remaining there most of the day. The pastor asserted they littered the floor with the crumbs of their luncheons, and were uncleanly.

Policeman Neal Brown visited the

church and arrested Ann Cox, 70 years old, who said she had no home; Mary Quinn, 60 years old, of No. 234 West Seventeenth street, and Kate Kiernan, 56 years old, of No. 112 West Seventeenth street. They were locked up.

When they were taken before Sergeant Sweeney, Ann Cox, in giving her pedigree, said that she was born in County Donegal, Ireland. The sergeant was born there, too, and so was Policeman Neal Brown.

"What do you mean by arresting a girl from your own county, Brown?" asked the sergeant.

"Really, I didn't know her birthplace, sergeant," replied the officer.

Kate Kiernan proudly informed Sergeant Sweeney that she, too, was born in Donegal.

Romanism Hardens the Heart.

The Christian religion makes people kind and courteous, forgiving and tender toward others. Love, joy, peace, gentleness, goodness are the fruits of the Spirit; and the Apostle James says the wisdom that is from above is peaceable, gentle and full of mercy. Romanism, as seen in the act of this Papal priest, this sleek Jesuit, is not the Christian religion. Van Rensselaer is the degenerate son of a noble family. It is he who ought to be put in prison for cruelty to human beings and not the poor old women who sought rest and warmth in the church on a bitter cold day. What a "happy New Year" this Jesuit, whose church and college cannot be less than \$4,000,000 in value, conferred on these poor creatures! And there are Protestants in New York who give money to these Jesuits and Paulists and their nuns to maintain their establishments! May God forgive them.

Episcopalians Going to Rome—Mr. Wanamaker's \$3,000.

The following item of news appeared in the New York papers of January 7, 1903. We give it without note or comment, as it was published in the *Sun* of that date:

Monsignor Thomas F. Kennedy, rector of the American College at Rome, sailed for Europe from Hoboken yesterday on the Kaiser Wilhelm der Grosse. He was accompanied by the Rev. Dr. Benjamin F. De Costa and the Rev. Alvah W. Doran, former curate of St. Clement's Church in Philadelphia, both Episcopal clergymen who have become converts to the Roman Catholic Church and are going to Rome with him to pursue theological studies for the purpose of entering the priesthood.

Dr. Benjamin F. De Costa was pastor of the Protestant Episcopal Church of St. John the Evangelist, at Eleventh street and Waverley place, up to four years ago, when he went over to the Catholic faith.

The visiting Monsignor said during the evening that he had accomplished his object in coming to this country, having collected \$50,000, which will clear his college of debt.

It was said that part of the cargo of the vessel consisted of a large equipment of baseball material and athletic goods contributed to the college in Rome by John Wanamaker, who is credited also with giving \$3,000 to the fund. Mr. Wanamaker is said to have enjoyed watching a game of baseball at the college last year.

Among other contributors whose names were mentioned were George Ehret [the brewer] of this city, \$4,000, and J. W. Brady, of Pittsburg, \$6,000, which was said to be the largest individual gift.

A New Year Greeting to Roman Catholics.

On another page will be found some new year greetings from "Converted Catholics," which not only makes welcome reading to all who are

interested in the Magazine and the work of Christ's Mission, but form excellent reading for such Roman Catholics as may see the letters. On this latter point there will not be the slightest doubt in the minds of any of our readers. One way of getting this greeting before the eyes of Roman Catholics is to send it to them through the mails; and if every subscriber would help to send even one copy in this way, what a host of those people would see the Magazine (mostly for the first time) to whom it is best calculated to do good. This would be co-operation of the best kind in home mission work. The contribution of twenty-five dollars will be used to circulate the Magazine.

A Sweet Revenge.

Politicians are full of human nature in dealing with their opponents, and it would not be contrary to human experience if they rejoiced when they can turn the tables on their adversaries. Governor Taft was snubbed by the Pope and cardinals when he went to Rome last year, and offered to give them \$10,000,000 for the church property in the Philippines if they would expel the monks. "We will take the money," said the Pope, "but we cannot, we dare not, expel the friars."

"Very well, gentlemen," said the Governor, "if you do not expel the friars, you get no money." And under his breath he added: "You will be sorry for this."

Now when the Independent Catholics have taken possession of the churches there is nothing to pay for, and the Pope will not get a dollar. The Governor was asked to oust the Independents, but he refused. He has his revenge.

KIND WORDS.

From a pastor of a Presbyterian Church in New Orleans comes the following: "Your delightful Magazine has repeatedly come to my notice through the courtesy of your subscribers, who, having read it themselves, passed it on. I admire very much the spirit in which you treat what can but be regarded as one of the most ominous religious questions of our day. In congratulating you on the success you are constantly meeting, I would also request the privilege of coming closer to you in your glorious work. To this end I ask that THE CONVERTED CATHOLIC shall be a regular visitor to my study.

"REV. J. C. B."

A friend in California sends the following: "Enclosed is a small donation with the prayer that God will bless the mite in His work and take the glory to himself. It fills our hearts with gladness when we read THE CONVERTED CATHOLIC and find the good news of the conversion of priests, for we know the conversion of a priest means a good deal—converted to God, no longer serving a church in glittering costly vesture, but serving God with a heart made pure and white in the precious blood of Jesus.

D. R. J."

A subscriber in Omaha, Neb., sends the following: "I have given my copy of THE CONVERTED CATHOLIC to a friend, and he likes it very much, not only for the matter contained, but for the spirit in which it is conducted. I have been reading it for a good many years, and the longer I read it the better I like it.

D. B. T."

Converted Catholics in Protestant Churches.

This was the subject of a sermon in Christ's Mission by the pastor the first Sunday in December, and when the Rev. Dr. R. L. Rudolph, Bishop Sabine's able assistant in the Reformed Episcopal Church, this city, read the announcement in the papers, he wrote Pastor O'Connor the following letter:

New York, December 6, 1902.

Dear Sir:—I was so much interested in your subject for next Sunday that I must give you some facts.

Two weeks ago I went to Poughkeepsie to visit my mother's brother's tent-mate in the War of the Rebellion. I had not seen him before. As my uncle died soon after the war, I have only the faintest recollection of him. I thought the old veteran of three years' service could tell me much about my uncle, who was also my godfather.

I was especially anxious to know how my uncle left the Catholic Church. I was surprised to find that Mr. H—— had been a Catholic also. The two, when young men, rented a pew in the Catholic church, but, as he expressed it, long felt the hollowness of it all. When they were finally asked to give up their place for others, and when they found the others had more money, they went at once to the Methodist (German) Church, were interested and gladly received the Gospel and joined the Church.

Mrs. H——'s father and mother were both Romanists and joined the Methodist Episcopal Church. I know at least a dozen persons in this city who have united with Protestant churches. I have at least forty sec-

ond and third cousins who nearly all, independently, in different cities, and at different times, left the Romish Church to unite with different Protestant churches. The Protestant Episcopal Church, the Reformed Episcopal Church, the Methodists, and the Dutch Reformed are some of them; the Lutheran is another. I would like some time to give exact data. My mother was confirmed in the Cathedral at Strasburg. She is now a member of Bishop Sabine's church, where I attend.

In our Sunday school we have at least forty Catholic families represented. In some cases the parents have joined us—principally the mothers. The men are sceptical or indifferent.

We are now receiving a young woman, very well educated and talented. She comes from the south of Ireland. She was educated in a convent. She has a clear perception of our position, and many reasons for leaving her mother church.

The Rev. Mr. Pisek (Bohemian), pastor of a Presbyterian church near ours, has some 1,200 children, nearly all from Roman Catholic homes. He told me once that very nearly all his Sunday school teachers are converted Romanists. With best wishes,

ROBERT L. RUDOLPH.

CHRIST'S MISSION WORK.

An important event in the work of the Mission last month was the visit of two Catholic priests of the Greek rite who called on Pastor O'Connor for counsel, aid and co-operation in the work of uplifting their people whom the Roman Catholic system has subjected and kept in a state of degradation. These people are working in

the mines of Pennsylvania, and much of the trouble in the anthracite region during the recent strike was attributed to them. They number more than 50,000, and are variously known as Slavs, Ruthenians, Galicians, etc. The Hungarians, who are of the Roman rite, are more numerous than their Greek confreres. But the priests of the latter are of a better type than the Latins, and they earnestly desire to elevate their people. But they see no hope for them while they continue in subjection to the Roman Church. They have been encouraged, however, by the example of the Poles, who have established several Independent Catholic churches and are becoming law-abiding citizens.

Many plans were considered at this conference for helping those people out of the bondage of Rome. The priests are men of intelligence and determination, who do not shrink from the difficulties they see before them. They know what the power of Rome is in the United States, but they expect the sympathy of the American people in their efforts to break the chains that bind them in ignorance, superstition and degradation.

Many interesting incidents could be related of this interview with those priests, but the information would be too valuable to the Roman hierarchy to be made public at this time. Suffice it to say that in the providence of God a brighter day is dawning for these down-trodden people. The nations have suffered from the domination of the Roman Church, but as in Reformation times the people are now crying to the Lord for deliverance, and He will hear them. He will not

always chide, nor will He keep His anger forever against nations or individuals when they turn to Him.

THE GOOD WORK IN PITSTON.

It was a great privilege for Christ's Mission to send a barrel of useful and appropriate articles for Christmas to Rev. A. Milanesi for his Sunday School at Pittston, Pa. He spent a week at the Mission last month, his first visit since he was received there as a young priest in 1896, when he was converted. He is doing a good work among the Italians in Pittston, in the heart of the coal district, and in the two years that he has been laboring under the direction of the Lackawanna Presbytery he has gathered a church and Sunday School of over one hundred persons. Friends of Christ's Mission have become interested in the work of Brother Milanesi, and one lady made a contribution of fifty dollars toward a fund for the purchase of a site in Pittston for an Italian Evangelical Church. In addition she paid for fifty copies of the book, "How He Made His Fortune," that treats of events in the coal regions, and these have been forwarded to Brother Milanesi. The first Sunday of this year he read Pastor O'Connor's letter conveying the check for fifty dollars, and at the close of the service these poor Italian miners subscribed and paid immediately three hundred dollars for their new church. God will surely bless such work. The sacrifice made by those people can be better understood when it is known that on account of the strike the men had been out of work for the last six months. Not one of these converted Italians took part in the deeds of violence that caused such horror during the strike.

Those people ought to be sustained in their efforts to get a little church, and it will be a pleasure and privilege for Christ's Mission to help them. All who read Miss Julia De Witt's book, "How He Made His Fortune," will be interested in the progress of the miners who are converted to Protestant Christianity from the errors and superstitions of the Roman Catholic Church. The bishops and priests of Rome in the coal region should be held responsible for the lawlessness and violence of the miners and the suffering they caused during the strike. The latter are ignorant and easily give way to passion, while this cannot be alleged of the priests, who are intelligent enough to profit by the credulity of the people. It was a Pagan Roman (Juvenal), who said: "Every error is culpable in proportion to the intelligence of the person who commits it."

From Another Converted Catholic.

Newburg, N. Y., Jan. 2, 1903.

Dear Brother O'Connor: I consider THE CONVERTED CATHOLIC the best of all Magazines, the cream of clean and polished literature. It breathes such a charitable Christian spirit; it is so spicy, entertaining and instructive, that I long for its monthly visits. I read every page with great relish, and then when I am through I feel like reading it through again. Hoping you and yours are well, with earnest wishes for a prosperous year in every respect.

Your loving brother,

JOHN W. MAGEE.

OTHER "THOUGHTS ON WAR."

BY JOSIAH W. LEEDS, WEST CHESTER, PA.

When the pockets of President Lincoln were reverently searched, after his assassination, there was found in one of them a letter, which had evidently been more than once read, written by Eliza P. Gurney, an estimable member and minister of the Society of Friends. It expressed deep sympathy for the President in his exceedingly trying position, and pointed to the One in whom and by whom alone was hope and help to be looked for. The writer did not believe in war, she held the system to be an un-Christian way of righting wrongs, yet she was thoroughly persuaded of the integrity of heart of the nation's executive, and felt justified in sending him the word of encouragement and trust.

A member of the North Carolina legislature about the time of the breaking out of the War of the Rebellion, was shown a copy of "Dymond's Essay on War." He did not feel that he had any use for that dissuasive, but wanted to try the issue of battle. For awhile he was a prisoner in Fort Delaware. After the conclusion of the war he again took up Dymond's essay, and after carefully reading it was effectually convinced that the war way was antagonistic to Christianity. The late Thomas B. Reed was given, by a college classmate, a copy of the cogent essay just named, and it had a decided effect upon his mind. As is well known, he was leader of the peace wing in the House of Representatives antecedent to the Cuban war, and preferred to resign his influential place rather than to seem to

condone what he looked upon as an unjustifiable conflict.

During the War of the Rebellion the tents of five Confederate generals were for awhile pitched upon the lawn before the home of my wife's father, five miles north of Richmond. With one of these officers, General A. P. Hill, my father-in-law had repeated conversations upon the morality of war. He (Hill) was a good man, deprecated the resort to fighting, but didn't see how it was to be always avoided. He fell in an engagement a few miles away. Generals Lee and "Stonewall" Jackson have also the name of being good, religious men, as likewise on the opposite side, have Generals Howard and Harris—to the latter of whom this is intended as a brief response, in connection with his article "Thoughts on War," in the December *CONVERTED CATHOLIC*. All made appeal to the same Almighty Power for His approval, protection and blessing, and for the success of their arms.

I cannot adopt the conclusion of General Harris that "the results that have come to us from our Civil War completely justify the war for the Union." So far as the colored people are concerned, many thousands of them have come under the dominion of drink, and it is even a worse bondage for body and soul than was their former state. The peaceful settlement by compensated emancipation, as was proposed, would have avoided some far more expensive and frightful legacies that came in the train of war.

My copy of Bancroft's History is not at hand that I might revert to the

passage to which General Harris refers, but if his allusion is to the Conestoga Indians, a number of whom were slaughtered by settlers in alleged self-defense (1763), I will say that the balance of the band, fourteen in number, who fled for protection to Lancaster, were overpowered at the workhouse and murdered, while certain of "the Moravian Indians, who had come to Philadelphia for protection, were removed to Province Island near the city, and placed under the charge of the garrison."

The political control of the State and city was then passing out of the hands of the Friends, but during the nearly seventy years, while their peaceful counsels prevailed, the staff of the constable was the only recognized weapon. There is record of but two members only of the Society losing their lives at the hands of the Indians, and they, doubting the Divine Arm, had fled to the shelter of a fort or blockhouse.

A few days ago, when the Venezuelan difficulty seemed likely to eventuate in overt war, an interested Washington dispatch stated that "as some day foreign ships may be off the coast of the United States for a hostile purpose," this showing of the need of more warships was really "providential." I greatly prefer to believe, and I think General Harris will agree with me, that the provision of an International Tribunal, ready equipped, is a "providential" bar to engagement in war, and that it would be a blunder and a crime to essay to settle this controversy by fighting.

LETTERS OF A NUN AND HER PROTESTANT BROTHER.

IN a previous volume of THE CONVERTED CATHOLIC we gave some extracts from the correspondence of a nun in France and her brother, a Protestant minister, in this country.

Additional letters have been sent to us by the brother which throw a strong light—at once interesting and pathetic—upon the spiritual blindness inflicted upon pure souls, earnest hearts and cultivated minds by the terrible Roman system, which it would be a charity to describe as a caricature of Christianity. Romanism is an apostasy, pure and simple, from the religion of Christ.

We give the nun's letter in the original French, with a translation:

J. M. J.

MONASTÈRE DE NOTRE DAME DES
ANGES, FRANCE,

A ESPIRA DE L'AGLY,

21 Juin, 1902.

Mon bien cher frère:—Il y a plus de deux ans que je n'ai point reçu de tes nouvelles puisque la dernière lettre que tu m'écrivis est du commencement de Janvier, 1900.

Je te remercie, cher frère, de tous les détails que tu me donnas sur ce que tu as fait et enterpris depuis que tu as quitté le pays. Je vois que tu as beaucoup travaillé pour t'instruire, mais hélas! ton instruction est toute puisée dans l'erreur et ne t'a servi qu'à te faire quitter la seule voie de salut, la religion Catholique, que tu as eu le malheur de renier. Oh! mon cher frère, que je te plains, et combien j'en suis affligée! Car tu es tellement aveugle que tu cours à ta perte et que, sans un miracle de la divine miséricorde, je ne puis espérer d'être un jour réunie à toi dans

le Ciel en compagnie de nos chers parents.

Je sais maintenant que c'est toi-même qui fais tes lettres, et qu'elles sont par conséquent l'expression de tes plus intimes sentiments. Non seulement tu es Protestant, mais ministre Protestant! C'est-à-dire tons tes travaux, toutes tes fatigues n'ont pour but et n'auront pour résultat que de te perdre toi-même et d'entrâmer les autres avec toi en leur enseignant l'erreur par tes prédications et par tes exemples!

Que puis-je faire? Rien autre que de prier, de souffrir, et m'immoler pour toi!

Hélas! Je n'aurai donc pas la consolation, avant ma mort, d'apprendre que tu es converti et que tu es rentré dans le giron de la Sainte Eglise Catholique, hors de laquelle il n'y a point de salut!

Quel chagrin poignant pour moi, je ne puis en avoir de plus grand.

Je suis malade depuis longtemps, et je le suis de plus en plus, cette lettre est peut être la dernière que je t'écris, mais je n'ose plus espérer qu'elle touche ton cœur et te fasse reconnaître ton aveuglement en fait de religion.

Je prie pour toi, pour ta femme pour tes chers enfants que j'aime bien. Tout ce que tu me dis de ta chère fille Olive me la fait apprécier grandement, car je vois qu'elle a de grandes qualités et surtout un excellent cœur. Quel dommage qu'elle ne puisse jouir des joies et des consolations qui se trouvent dans notre sainte religion, surtout dans la Divine Eucharistie et la dévotion si douce à la Très Sainte Vierge Marie.

Dis-moi si ta fille est mariée, ou si elle est encore avec vous. Vos garçons, sont ils établis? Que font-ils? Toutes ces nouvelles m'intéressent comme tout ce qui concerne mon cher et unique frère.

Je te quitte cette fois encore, sera à la dernière? Dieu seul le sait.

Je te remercie de ton portrait.

Adieu. Mille choses affectueuses à tous les chers tiens. Reçois une nouvelle assurance de mon inaltérable attachement.

Ta bien dévouée,
SŒUR MARIE VEILEX.

(Translation.)

My Very Dear Brother:—It is more than two years since I have heard from you, the last letter you wrote me having been written in the early part of January, 1900.

I thank you, dear brother, for all the particulars you gave me of what you have done and undertaken since you left the country. I see that you have labored hard to educate yourself, but alas! your education is all founded upon error and has but caused you to depart from the only way of salvation—the Catholic religion, which you have had the misfortune to renounce. Oh, my dear brother, how I pity you, and how distressed I am on your account! For you are so blind that you are rushing to destruction, and, without a miracle of the divine mercy, I can never hope to meet you in Heaven together with our dear parents!

I know now that it is really yourself who write your letters and that they are, therefore, the expression of your inmost convictions. Not only are you a Protestant, but a Protestant minister! That is to say that all your toils and labors can have only

one end, and will only result in your own destruction and in your dragging others to destruction with you, through your teaching them erroneous doctrine, both by your words and your example!

What can I do? Nothing: except to pray, to suffer, and to immolate myself for you.

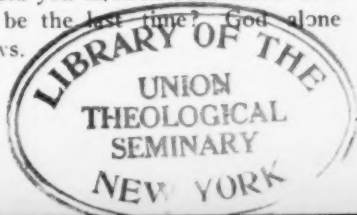
Alas! that I shall not have the consolation of knowing, before my death, that you are converted, and that you have returned to the bosom of the Holy Catholic Church, outside of which there is no salvation!

What poignant grief this is to me! I could not have any greater.

I have been ill for a long time, and I get worse and worse; this letter is perhaps the last that I shall ever write you, but I dare no longer hope that it will touch your heart, and make you realize your blindness with regard to religion.

I pray for you, and for your wife, and for your dear children, whom I love so much. All you tell me about your dear daughter Olive makes me greatly appreciate her, for I see that she has noble qualities, and, above all, an excellent heart. What a pity that she cannot experience the joys and consolations that are found in our holy religion, above all in the Holy Eucharist, and the sweet devotion to the Blessed Virgin Mary. Tell me whether your daughter is married, or still with you. Are your boys established or settled in life? What are they doing? All news concerning them interests me as does everything that concerns my dear and only brother.

I bid you farewell once more. Will this be the last time? God alone knows.



I thank you very much for your portrait.

Adieu! A thousand affectionate remembrances to all your dear ones! Accept the renewed assurance of my unchangeable love.

Your very devoted sister,
MARIE VEILEX.

THE BROTHER'S REPLY.

After the usual introduction and the relation of details concerning family affairs, the brother wrote:

LA CANADA, CALIFORNIA,

July 21, 1902.

My Dear Sister:—As to religion, I have undergone no change since last I wrote you; for I am too happy in the faith of the Gospel, which I have found in the Holy Scriptures, to turn aside from it. The words of Jesus are to me the words of eternal life. I know in Whom I have believed, and that He is able to keep that which I have committed to Him until that day, when gathered with Him in glory, I shall sing the hymn of redemption, the beginning of which I have already begun to sing here as a foretaste of the joy and love eternal.

You pity me and you grieve on my account, my poor sister! You are the one to be pitied, not I. You know not your Redeemer. You have not the assurance of that faith which rests alone on the Saviour, because you have so many between you and Him (such as the Virgin and the saints) that you never come near enough to Him to love Him, and consequently you have not that peace and rest of soul which can only be found in Him.

THE BIBLE AND THE DOUAY VERSION.

In one of your preceding letters you condemned the Protestant Bible. But I fear; my dear sister, that you

do not understand that there is very little difference between it and the Douay version. I have the Catholic Bible also, even in Latin. But the reading of that Bible is more likely to make Protestants than to turn a Protestant to the Roman Catholic faith. That Bible is only a translation in Latin from the Hebrew and Greek. It was made by Saint Jerome; and all Bibles or Testaments recognized and approved by the Roman Church, in modern languages, are translations of that Latin Bible, which, being compared with the ancient copies in Greek and Hebrew, are found defective in several important points.

We Protestants are not content with a version made from another version, but our learned men go straight to the original languages in which the apostles and prophets wrote the books and letters which compose the Bible. Now, I say, if the Catholic Bible be the only true one, why is it not given to all the faithful of your Church to read? They would find therein quite enough of evangelical truth by which they might be saved, but at the same time enough light to discover all that there is of evil and false in the teachings and idolatrous practices of the Roman Church. Now, not only are the faithful deprived of the reading of the Bible, but also a large portion of the clergy are entirely ignorant of it. Now, the thing which first inspired me with diffidence in regard to the authority of the Roman Church in matters of teaching, was, as you know, that we had in our books of religious service, some few passages taken from the Gospels and some few of the epistles of Saint Paul or from

those of Saint Peter or Saint John. These pieces were good, but they were only fragments of different portions of the New Testament; but why did not the Church authorities give us the whole of the sacred books?

When some enlightened Christians presented me with the whole New Testament and I read it, then with the help of the Spirit of God, I understood why we poor people had been deprived of a part thereof. And why? Because those portions condemn the teachings and practices of the Church of Rome. From that time I pursued my studies of all the Holy Book, and I was convinced by the effects of its reading—over my conscience and heart—that it is truly the Word of God, and the sole authority in matters of faith and practice in the Christian life.

You say I have drawn all my instructions from erroneous sources and that it has served only to cause me to leave the only way of salvation, the Catholic religion.

Alas! If any Catholics are ever saved, it will not be through the teachings of their Church, but only by the grace and mercy of God through the sole merits of Jesus Christ. Do you not know that a Catholic, however devout he may be, is always in doubt as to whether he shall be saved or not? This is because the hope of his salvation is made to rest on his own works and merits; and consequently, the fact that Jesus died for our sins and rose again for our justification, is by your Church made ineffectual. Is not that the same as saying that the work of Christ was not sufficient—it must be supplemented by the works of the Virgin Mary, saints, priests, and so

forth? This surely is not Christianity, but a dreadful travesty of it.

No, the gospel preached in the Church of Rome is not the gospel which the apostles preached, and which they have transmitted to us in their inspired writings. There is as much difference between the gospel of God and that of the Church of Rome as there is between light and darkness, between life and death.

Good-by, dear sister, for this time. If God permits I may relate to you another time some more details about my conversion to God and the gospel of his grace.

Your loving brother,
PETER A. VEILEX.

Bible Conferences.

The Rev. James M. Gray, D.D., of Boston, will conduct a Bible class in the Marble Collegiate Church, Fifth avenue and Twenty-ninth street, this city, every Tuesday afternoon during this month and in February. The minister of the Marble Church, Rev. Dr. David James Burrell, cordially welcomes Dr. Gray, who is a man after his own heart in the exposition of the Bible. All who can attend Dr. Gray's meetings will be blessed in a clearer, sweeter vision of divine truth.

The Bible classes conducted by Dr. W. W. White and a corps of able teachers in the Fifth Avenue Presbyterian Church are well attended. A syllabus of the classes can be obtained at the Bible School, 1036 Sixth avenue, corner of Fifty-eighth street, New York. As both Drs. Gray and White are sound evangelical teachers and gifted speakers, it is a pleasure as well as a privilege to attend their lectures.

A friend in Chicago, Ill., on sending a new subscriber, says: "I might mention that the person named is a converted Catholic, the Lord using my wife in bringing her to Jesus, as well as other members of her family."

MONTHLY ECHOES

From the Protestant and Roman Catholic World.

BY REV. A. MILANESI.

The Catholics of Recife, Brazil, have organized a league to check the steady growth of Protestantism.

Germany, according to her last census, has 35,000,000 Protestant subjects and 20,000,000 Catholics.

L'Evangeliste apprises us that the French Protestant work in Kabilia is progressing steadily in spite of many obstacles.

"The two powers should go hand in hand," said Archbishop Guidi, for the Roman Church, to Governor Taft, representing the United States.

Cardinal Perraud has had his salary suspended by the French Government for his criticism of the French Ministry.

Protestant church edifices are being built at San Juan, Porto Rico, Nichero, Brazil and S. Giacomo, Italy.

At the Catholic Congress held in Santiago, Spain, Canon Manjou, with much truth, said, "We lack the talent to know how to be Christian."

Of the inhabitants of Aullena, Corsica, 1,140 in number, all but 15 have expressed their faith in Christ alone. The Catholic priest has left town.

During the first six months of last year, 2,339 Catholics in Austria, 900 of them in Vienna, have become Protestant Christians.

A member of the Episcopal Church who prefers to remain incognito, has given \$100,000 toward the evangelization of the Filipinos.

From a recent report we learn that Belgium, though new to the Gospel, has 36 Protestant pastors and 125 other workers. The missionary offer-

ing for the last year was 150,000 francs.

The Minister of Police, of Catholic Ecuador, recently ruled that "nobody must interfere with Protestant Ministers in their open-air meetings."

A high Roman Catholic prelate, in the *Berliner Tageblatt* of November 25, calls Cardinal Rampolla the evil genius of Leo XIII. Not much brotherly love!

Recently 308 Brazilian Roman Catholics, having lost faith in their priests, have accepted Christ Jesus in the Presbyterian Churches of Brazil.

New Protestant Churches have been recently opened for service at Abrantes and Rocio Abrantes, Portugal, and at Omittan, in the State of Hidalgo, Mexico.

On December 11 a number of slot machines and other gambling devices were discovered and confiscated by the head of the Law and Order Society, of Philadelphia, at a fair going on in St. Elizabeth's Roman Catholic Parish School.

The Municipal Council of Treguer, France, having voted a statue to Renan, the great writer, the local head of the Catholic Church excommunicated the dead philosopher, as well as all his followers and disciples.

According to *El Abogado Cristiano*, three priests of Pueblo, Mexico, sought some Protestant Ministers to be instructed about the Gospel of Jesus Christ, the power of God unto salvation to every one that believeth.

The Protestant School at Cholchol, Chili, is considered to be the best in the country, so much so that numerous Catholic children are sent there in preference to sending them to the Catholic parochial schools.

Edward Bornat, a French Dominican friar, in leaving the order a few weeks ago, wrote to his Provincial that "it was long since he had lost faith in the odious farce of monastic life." This means to be honestly sincere.

In Perugia, Italy, where the M. E. Church has a missionary, the Gospel is progressing fast, and notwithstanding the opposition of the priests of the Catholic Church the services are very well attended.

Through the efforts of Mr. Branguis, French Protestant pastor at Tanarive, Madagascar, Christianity is regaining its ascendancy in the island, which it lost through intrigues and persecutions of the Roman Church.

From the statistics of the "Chambre Haute," of Cannes, it is learned that 17 Protestant societies are engaged in the evangelization of Palestine and Syria, having 243 missionaries employed in the former and 207 in the latter.

La Tribuna, of Rome, says that on the 8th of last month, in Aquila, before a large audience, Don Beniamino Cozza, a young parish priest, renounced forever his allegiance and connection with the Roman Catholic Church.

Some time ago, at Santa Rita, Brazil, a raffle was held for the benefit of the Roman Catholic Church of the Rosary. Among the articles "chanced off" there was a wooden babe Jesus, a picture of Mary of the Seven Sorrows, and another of the Holy Heart of Mary.

Maddalena Island, Italy, is fast turning to the Gospel truth. Pastor Corsani, from Leghorn, has been there evangelizing two months.

When the time for him to go back came, the Mayor and part of the population accompanied him to the steamboat to see him off.

Rev. Dr. D. S. Clark at a meeting of the Presbytery of Philadelphia, held the 1st of December, said: "The causes for the decrease of sentiment in regard to Sunday are the influx of a foreign population into this country, etc." Remedy: Give them the Gospel of Jesus Christ.

Since the cry "Los von Rom" was uttered in Austria the Gospel has gained 18,082 confessors, 15,587 of them from the Catholic Church. The importance of which figures will be more fully understood when we consider that in that country by law nobody can change his birth religion before the age of 14.

Bishop Hoban, of the Scranton Catholic diocese, in a recent sermon strongly exhorted parents and heads of families to exercise their authority over their children in bringing them up "in the true faith of God." He just forgot to add that the object of this true faith is Jesus Christ as exhibited in the Word.

El Mercurio, of Bolivia, tells of a priest who, having through confession known of the wealth of a lady, so helped her to make up her will that at her death she left \$3,000 for Masses and novenas; \$4,000 to save from Limbo the souls of children dead without baptism, and \$5,000 to convents. And for the relatives? Nothing.

Recent newspapers from Italy bring a medieval story, occurring in A. D. 1902, at Naples. At a Catholic mission held in the Church of San Carlo, one of the priests to better impress his hearers with the pains

of hell, at a given signal had all the lights put out and unearthly cries and noises made throughout the building. A panic ensued.

Prof. Mendez Pelayo, of the University of Madrid, in a recent book of his, as we are told by *El Heraldo de Espana*, has this: "Spain's struggles with heresy I consider as one of her greatest glories, and I, fully understanding it, approve of and bless the Holy Inquisition. This is the true daughter of Spanish genius." That is how every honest priest of Rome thinks. They would establish the Inquisition again if they could.

"In New York city, I regret to say, the stains of sin and crime are so great that the wrath of God would be visited upon it were it not for the Catholic Church." Thus said Archbishop Farley with astounding impudence at the dedication of the new New York St. Joseph's Roman Catholic Church. He knows that nine-tenths of the criminals are from his own Church.

After centuries of existence Popery has just awakened to the importance of the Scriptures and given out an encyclica to promote their study, in which it is declared, however, that, "in view of the complexity of modern studies and the manifold errors which prevail it has become impossible for individual interpreters of the holy books to explain and defend them as the needs of the hour require" and it has "become necessary that their common studies should receive assistance and direction under the auspices and guidance of the apostolic see." The commission appointed by the Pope may not throw any new light on the Holy Scriptures. But if the people would study the Holy

Book they would surely find light, for the Spirit of God will enlighten every honest mind. So let us hope that the Pope builded wiser than he knew when he appointed this commission.

Pittston, Pa.

"Our Attitude Toward Roman Catholics."

This book, by Rev. Dr. Arthur Galton, chaplain to the Bishop of Ripon, England, is written by a man who, brought up in the Anglican Church, "went over to Rome" and became a priest of that Church. After some disappointing experiences, he was glad to return to the Church from which he had come. In a special sense, then, this book is from the pen of one who knows his subject.

And this work should be of peculiar interest to American Protestants, because of the strenuous efforts put forth on every hand by the subjects of the Italian Dictator in the Vatican to bring this nation into subjection to him socially and politically, as well as religiously. Similar efforts, of course, are being made to subjugate the British nation, which seem to have gained renewed vigor since the French Government decided to stop the intrigues of the Roman Church against the Republic, and the great "Los von Rom" movement in Austria and Southern Germany has rendered the presence of so many priests and monks superfluous in those lands. The same attitude that will be wise for British Protestants to take up toward British vassals of the Pope must be, in the main, much the same as we should adopt for our own protection. The author of this book has the best of reasons for all that he says, and we hope his book will have a wide circulation. It can be had from this office. Price, \$1.50.

NEW YEAR GREETINGS FROM CONVERTED CATHOLICS.

Shelbyville, Indiana,
January 2, 1903.

Dear Sir:—I am a subscriber to your Magazine for two years now, and find it of the highest value in considering the movements of the Roman Catholic Church.

I was once a Roman Catholic myself, but thanks be to His holy name, through the mercy of our God, I am one no more. It was in January, 1897, that I was converted. On the 14th of the following month I joined the Methodist Episcopal Church. I have had almost six years of pleasure in the Gospel way of serving God.

I would say to my Catholic friends, Get a Bible and read and study it in the spirit, for the Bible says: "Howbeit, when he, the spirit of truth, is come, he will guide you into all truth (John xvi, 13)." "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me (John v, 39)."

And again, my Catholic friend, accept Christ as your living, personal Saviour, your mediator between you and God; your confessor, for He is able to hear and to forgive; your help in time of temptation and trouble and death.

Mary, the saints, and the priests cannot take this place, as the Roman Catholic Church would have you believe they do. Listen again to Holy Scripture: "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins and not for ours only, but also for the whole world (1 John ii, 1, 2)." "If we confess our sins (to Him) He is faithful

and just to forgive us our sins, and to cleanse us from all unrighteousness (1 John i, 9)." Yes, friends, Christ is the Great High Priest. Oh, give your hearts and lives to Him, and live in the fulness of life in Christ.

And to you, dear Mr. O'Connor, may the Lord bless you and keep you and give you courage and a double portion of His spirit in this grand and noble work in which you are engaged in His name. Yours in the Gospel faith,
CLAUDE WORLAND.

— Wisconsin, January 3, 1903.

Dear Sir and Friend:—Enclosed please find draft for \$25 to be used by you in the good work you are doing at Christ's Mission.

While I believe in all mission work now being conducted for the enlightenment and uplifting of the race everywhere, I consider the work you are doing among the most important and deserving of support by all who feel interested in having the truths of Christ's teaching presented to a people who have been educated to believe in certain false, man-made doctrines, creeds and ceremonials which I believe the good Lord would condemn as readily to-day as He did the practice of the useless ceremonials and rituals of some of the Hebrew people while He lived among them. All intelligent people know that there are thousands of well-meaning persons, especially in Roman Catholic countries, who, after they could no longer believe the teaching and practices of the Roman Church, have drifted away from all church affiliation

because they never had the Gospel of our Lord Jesus Christ presented to them in the simple, intelligent manner in which you and other evangelical teachers are doing, and I certainly feel that it is worth our efforts fully as much to try and save these people living among us, and keep them in touch with Christ's teaching as it is to try to convert the heathen in other lands.

Praying God to continue to bless the work you are doing, I am sincerely yours in sympathy,

A CONVERTED CATHOLIC.

Bishop Thoburn in Manila.

In the Metropolitan Temple, New York city, Bishop Thoburn, of the Methodist Episcopal Church, bade farewell to an immense congregation before sailing for India.

In the course of a very fine address he made the following reference to the Philippines:

I arrived at Manila in March, 1899, before strangers were admitted to the city. I sent a notice to the papers that I would preach in a Filipino theater on the following Sunday.

As soon as this notice appeared in the newspaper, printed in Spanish, an official of the Jesuits sent a notice to the editor saying, "my attention has been called to your announcement of a service to be conducted by Bishop Thoburn, and I am authorized to say that all the patronage of the Jesuits will be withdrawn from your paper if such a notice appears again." The editor published the note itself with a footnote saying, "we would advise our Jesuit friends in future to direct their attention to their own business."

We began the service and I

preached. There are times when a Methodist preacher knows that he is speaking for God, and I felt a conviction that Christ was there with me speaking out to the people. "I am not here in my own name or in the name of the Methodist Church. Jesus Christ is standing by me, and He wishes me to say to you that the invisible banner that I am unfurling here this morning will never be furled until all these islands are converted to God." . . .

"I was before a Senate committee the other day and was asked: 'Do you not find that the hearts of the people have been alienated from us after all this war and bloodshed?'

"'No; they are much more friendly than they used to be.'

"'What evidence have you of that?'

"'When I first went to Manila, it was hard to get a hundred people to listen to me preach through an interpreter, but now there are at least 12,000 people listening to us in our churches in and 'round Manila alone.'

"'You mean that number to include the congregations in all the Protestant churches together?'

"'No. There are many other denominations represented in Manila—Baptists, Disciples, Presbyterians, and others; but I can only speak for the Methodists. We, alone, have 12,000 hearers every Sunday in Manila and its suburbs; and out in the islands I am told that the interest is even greater. Everywhere the people want to know what the Gospel is, and what the Bible really teaches. One man told me that in one day and a half he sold 500 Testaments in the streets of Manila.'"

What those people need to know is the truth of God, and the truth will make them free.

OBITUARY.

Rev. Hamilton Magee, D.D.

BY PROFESSOR GEORGE MACLOSIE,
LL.D.

"He lived for Ireland."

Such is the inscription which my lamented friend, Rev. Dr. Hamilton Magee, of Dublin, requested to have carved on his tomb. It gives only one side of the case; for, first of all, he loved God, and for that reason he loved his country and worked for its good. After the terrible famine and pestilence of 1847, he and a number of companions, candidates for the Gospel ministry, went to Connaught for the purpose of making known the blessed Gospel to the poor. They were no proselytizers, for they never asked people about their church, but told them about the only Saviour for people of all churches. After some years, one of these preachers left Connaught, and left Ireland for America, where he became known as Dr. John Hall, of the Fifth Avenue Church. Hamilton Magee also left Connaught for Dublin, where he became the skilful exponent of the Gospel for people of all sects; the teacher of Colporteurs, who were sent throughout Ireland circulating the Book of Life and pleading on behalf of the Saviour in the homes of all classes and sects. He also published "Plain Words," for the discussion of the great religious doctrines which interest true Irishmen. The *Dublin Freeman's Journal*, a Roman Catholic paper, once declared that he was the only man who could discuss these questions without hurting the feelings of Catholics; and I have heard Dr. McCosh, president of Princeton, say that he was the ablest man of his time in this work.

His success depended on the fact that he studied his countrymen and also studied their theological system. One of his earliest writings was about the "Misunderstandings of Protestants as to Roman Catholics," in which he showed that as a rule our Roman Catholic friends, at any rate in Ireland, are usually as sincere in their religion as we are in ours. This taught him to show them respect even when he endeavored to correct their errors. It was especially from his teaching that the Irish Presbyterian Church, which he represented, took its cue, with the result that there has been some co-operation in seeking the common good and a minimum of bitterness. When His Eminence the Cardinal, in Dublin, denounced the American evangelists Moody and Sankey, who were holding large gospel meetings in Dublin Exhibition Building, it was one of the Home Rule newspapers that defended them from the attack; and the people of their church continued to attend, forming usually about the half of the assemblies. Dr. Magee was a leading helper in this, and he showed me a letter which he received from the editorial defender. Before my removal from my own country to America, I used to know much of the work and adventures of the Colporteurs; and I can bear cordial testimony to the reception accorded them by the people among whom they labored. I think about thirty of them have been working for many years in parts where they spend most of their time in the homes of Roman Catholics, selling good literature, and especially the Scriptures, and testifying for salvation

by the only Redeemer. It is creditable to them, and to the people, that no case has occurred, so far as my knowledge extends, of any of them having ever been injured in his Christian service.

One of Dr. Magee's best writings was entitled "God Save Ireland," which brought out his patriotism, not in the political line, but for real, spiritual liberty, which is the great need of Irishmen, and for harmony and fair play among all the people. This booklet was extensively circulated, and is, we think, yet bearing fruit. He had also his part in bringing about the Dublin way of celebrating St. Patrick's Day, by united meetings for prayer, in which people of all the denominations are asked to join. On our last visit to him, five years ago, we saw his co-laborer, Rev. Thomas Connellan, who had long time served as a Roman Catholic priest, and who, like Saul of Tarsus, had been led by God Himself into the light. It was a great joy to Dr. Magee, when compelled by age to resign his work, to know that the vacancy was filled by men imbued with the same spirit.

Princeton University, Dec. 13, 1902.

Mr. William Irwin.

All who are connected with the Fifth Avenue Presbyterian Church, this city, felt a personal loss in the death of Mr. William Irwin, which occurred on December 31, 1902. Mr. Irwin was born in Ireland in 1842. He was the son of John Irwin, J. P., and Emily Bolton, a daughter of Lynden Bolton, of Monkstown Castle, County Dublin, Ireland, who in 1852 became the wife of the late Rev. Dr. John Hall. He was educated at Trinity College, Dublin, and the Inns of

Court, and was admitted to practice as a lawyer in Dublin. Mr. Irwin came to the United States in 1869 and began the practice of civil law in this city. In October, 1873, he was married to Elizabeth Vosburgh, of Albany, who, with their two sons, John Vosburgh and William Fletcher Irwin, survives him.

Mr. Irwin was an elder in the Fifth Avenue Presbyterian Church, and a member of the Moderators' Council of the Presbytery of New York. He was the chairman of the committee of arrangements for the meeting of the General Assembly held in New York last May. Among other offices he held were director and attorney of the Mail and Express Company, and trustee and counsel of the American Savings Bank, of which he was secretary from the time of its organization.

During the reform administration succeeding the Tweed ring, Mr. Irwin was secretary of the Park Department. He was a member of the Scotch-Irish Society and the Friendly Sons of St. Patrick. He was a man of marked ability, force of character and devoted piety, and will be sincerely mourned by a wide circle of friends, and by the great church which he so faithfully served. His funeral was held at the Fifth Avenue Church on January 2.

Mrs. Hall in her beautiful old age has the sympathy of all Christians in her many sorrows. But her loved ones are only gone before to the Father's house.

Rev. Charles F. B. Miel, D.D.

Dr. Miel, who died in Philadelphia last month, was born near Dijon, France, and was educated for the Roman priesthood. He was ordained by

the Archbishop of Paris, and was sent to England by Rome to help to "bend the necks of the imperial race" at the time of the so-called Papal invasion more than fifty years ago. His preaching and his writings attracted some attention, and Mr. Charles Hastings Collette, a Protestant lawyer and a learned authority on Roman Catholic questions, called on him and asked him to go to the British Museum and study the works of Roman Catholic writers before the date of the Council of Trent. He did so, and searched among the canons of the Council of Nice for the quotation from them given on the work of dogmatic theology he had followed—"Ecclesia Romana semper habuit primatum" (The Roman Church always had the primacy). Finding the true reading of the canons, he went to Archbishop Wiseman, who seemed surprised, but told him not to attach too much importance to the matter.

He decided to abandon the task of converting the British nation, and went to Rome. He there had a conversation with an American Protestant minister, and shortly afterward was warned by the French Ambassador to leave the city within twenty-four hours. He did so, and came to the United States. He became an instructor in Harvard University and later went to San Francisco and Chicago.

In 1871 he was received into the Protestant Episcopal Church by the Bishop of Pennsylvania and became rector of the French Church, Eglis du St. Sauveur in Philadelphia and ministered there until a few years ago.

Dr. Miel was a charming man, possessed of a beautiful Christian spirit; and the story of his life, "A Soul's

Pilgrimage," published by him a few years ago, is a model of the kind of literature of which there should be more from priests who leave the Roman Catholic Church to become ministers of Christ. A review of this work with a picture of Dr. Miel appeared in a previous volume of *THE CONVERTED CATHOLIC*, and also a letter from Mr. Collette giving an interesting account of Dr. Miel's conversion.

Miss Alida Van Schaik.

As the years go by, many of the faithful friends of Christ's Mission pass on to their eternal reward. On December 29, 1902, Miss Alida Van Schaik went home to God, at the age of 81 years. She was a descendant of an old Knickerbocker family of this city, and was a member of the Collegiate Reformed Church.

Miss Van Schaik was much interested in the work of Christ's Mission, and it was a substantial contribution from her that formed the nucleus of the fund that purchased the present building. Through her liberality, also, a large number of ministers of the Dutch Reformed and German Reformed Churches received the Magazine, and her subscriptions for 1903 were received only a short time before her death.

Though Miss Van Schaik had been an invalid for many years, she was active in good works which were the result of her faith in the crucified Saviour. With her faith and works went together, and so it should be with every Christian. In this Christian lady Christ's Mission has lost a good friend. She now enjoys the reward of her labor in the presence of the King.

FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.

SIXTH SERIES.

IX.

NEW YORK, January, 1902.

Sir:—In this first letter at the beginning of a new year, I may be permitted to wish you a long and happy life. I suppose that is more than you would say to me now, though in former days you would extend the courtesies that are usual among prelates and priests. As, however, I ceased to be a priest of your church more than a quarter of a century ago, we will pass by the consideration of your sentiments toward me. I wish you well, and in these public letters and in my other writings my purpose is to bring you and the people from whom I have come into closer harmony with the religious ideas, the political principles and the social life of the American people. As Roman Catholics there is a foreign atmosphere about you and your people that separates you from the vast majority of the inhabitants of the United States. Your thoughts and ideas are directed from Rome. Falconio has succeeded Martinelli as papal delegate in this country, as the latter succeeded Satolli, and Cardinal though you are you have to submit to the dictation of these Italians who are utterly ignorant of our country. That this is distasteful to you and other prelates and priests in the United States is well known. But while you continue subjects of the Pope of Rome there is no help for you. The only way out of this pitiable condition is to proclaim your independence of foreign dictation. Only the other day you were ordered from Rome to do or say something that would whitewash the friars in the Philippines, and this you attempted to do by preaching a sermon in your cathedral in Baltimore eulogistic of all monks and nuns. See our own priests and nuns as they go in and out among the people, you said. Thus are all the members of the religious orders in the Church of Rome everywhere. It was by this indirect inference that you would have the American people believe that the friars in the Philippines are not as black as they have been painted. As your sermon was reported by the press—you took good care of that—many Americans took issue with you, and foremost among them was Bishop McCabe, of the Methodist Episcopal Church, who did not mince his words in speaking of your disingenuousness in trying to vindicate the friars. Last month the following letter from him appeared in the *New York Sun*:

"To the Editor of the *Sun*:

"Sir:—In a dispatch from Yonkers, dated December 10, I am quoted as denouncing Cardinal Gibbons in the course of a speech upon the Philippine friars. I did not denounce Cardinal Gibbons. I criticized him for apologizing for the Philippine friars. His remarks concerning them were telegraphed all over the country. The cardinal has not heard all the facts. If he will get from Washington Senate Document No. 190, he can read the sworn statements of Catholics and Protestants, made before the United States Commission appointed by the President, to find out the truth with regard to conditions there before the war.

"The fact is, the half has never been told. The execration in which the friars are held is deserved. If the cardinal wants the proof and demands it, and the *Sun* will agree to publish it, I will furnish it by the column.

"On Train, December 12."

C. C. McCABE.

You have not called upon Bishop McCabe for the proofs of the iniquity of the friars. In the charity of his heart and with chivalric courtesy he assumed that you were ignorant of the facts.

By your championship of the friars you have done more harm than good to your church. Until you had stepped forward as their defender the public did not pay much attention to the religious condition of the Filipinos. Outside of the official document referred to by Bishop McCabe, and the mission of Governor Taft to Rome last summer, our Government had seemingly no concern with the religious conditions in the Philippines. But within the last few months, indeed, it may be said, simultaneously with Governor Taft's return to Manila, much information has come to us on that subject.

I have said that you could escape from the servile condition in which you and the other priests in the United States are placed by proclaiming your independence of the Pope. This the Filipinos in large numbers have done, and it is an open secret that they have been encouraged in their rebellion by those in high position in our Government. See the dispatches that have appeared in the press these days. Even while I write, the New York *Sun* published the following:

FILIPINO PRIESTS' REVOLT—MORE CHURCHES SEIZED—GOV. TAFT REFUSES TO INTERFERE.

Manila, January 3.—Bishop Aglipay, the former Roman Catholic priest and rebel leader who is now at the head of the Independent Catholic Church and whose followers have seized several Roman Catholic churches and thereby created some confusion in the matter of the negotiations between Governor Taft and Mgr. Guidi for the transference of this property to the Government, has obtained the defection of several native Roman Catholic priests in the provinces of Cavité, Ilocos Norte and Ilocos Sur.

These so-called apostates are now in possession of the parish churches and refuse to surrender them to the new priests who have been appointed by the Roman Catholic Bishop. The defection from the Roman Catholic Church is spreading, and Mgr. Guidi, the Apostolic Delegate, and the Roman Catholic Bishop have appealed to Governor Taft, as the chief Executive, to place the authorized priests in possession of the property and to use the constabulary for this purpose. Governor Taft has refused to do this, as he believes the determination of the controversy is not a function of the Executive. He has advised the Roman Catholic Church authorities to appeal to the courts.

The Roman Catholic Church has retained a firm of lawyers, consisting of one Spaniard and four Americans, and it is probable that suits will be begun at once, as numerous seizures of church property are being made throughout the archipelago.

Bishop Aglipay has celebrated a mass of thanksgiving over the Governor's decision, and boasts that the courts will award the Roman Catholic properties to the Independent Catholics, because the churches were built by public subscription and gratuitous labor, and hence belong to the people of the

different towns. He says that the priests merely acted as administrators for the people, who have now seceded from the Roman Catholic Church and joined the Independent Catholics.

And this Washington letter in the *Brooklyn Eagle* of the same date gives us more light on the subject:

The War Department has received a copy of the manifesto of Aglipay, the Filipino leader, who promises to become as conspicuous a figure as Aguinaldo, as Aglipay aspires to position and influence as a power in the church. He seized upon the overthrow of the friars as an opportunity to come into public view as a leader of the church. He is fighting the Pope, and proposes that his followers shall not be controlled by the Vatican. The officers of the Roman Catholic Church are contesting the leadership of Aglipay and there has been much strife between the two factions. There is a constant struggle over the possession of church property.

In some sections Aglipay has converted nearly the entire parish to his belief, and in such instances he has laid claim to the edifices and other property of the Catholic Church. Governor Taft was appealed to to settle disputes of this sort, but he told the contestants to take their troubles into court for settlement. The copy of Aglipay's manifesto says:

"The time has come for a Filipino national church, for the Filipino people, ministered by the Filipino clergy. Years of friar oppression make this imperative. The liberty of worship and conscience and the separation of church and state, would make it contemptible for us to give spiritual allegiance to the Italian in Rome claiming temporal power, who seeks recognition from governments by all means known to masters of deception * * * Great Britain has a national church that is separated from the Pope. In Ireland, where in many respects the religious conditions are similar to ours, it was found advisable to disestablish both the Roman Church and the Protestant Church, with the result that they thereby gained in members and spiritual power. * * * If we mix politics with our religion we will incur the suspicion of the authorities. You are aware that the hired papal lawyers are seeking to interpret our actions to ruin us; let it be said to their shame that these American lawyers who ought to be above assassinating character, are issuing threats of proceedings for sedition against noble men who with me are working to organize a pure Catholic Church, not attached to any foreign nation."

That Governor Taft is supported in his attitude toward the new church by his own Solicitor General, and Attorney General Wilfley, at Washington, as well as by Secretary of War Root and by President Roosevelt, appears from this dispatch from Manila, dated January 3, 1903:

Solicitor General Araneta in a written opinion sustains Governor Taft's contention that he cannot intervene regarding the possession of Roman Catholic property seized by Independent Catholics.

Archbishop Guidi, the Papal Delegate, has formally requested Governor Taft to dispossess the Independent Catholics and restore the Roman Catholics, and to use the constabulary in so doing if necessary, but the Governor has declined to do so. He also advised an appeal to the courts, and cabled the facts to Secretary Root, who sustained him. Attorney General Wilfley concurs in Solicitor General Araneta's opinion, which Governor Taft will forward to Archbishop Guidi. It is expected that the latter will institute proceedings to oust the Independent Catholics, who assert that much of the church property belongs to the people.

You see, Cardinal, how events are shaping themselves. Last summer I said the Pope would be sorry for his treatment of Governor Taft in Rome and the rejection of the overtures of our Government to settle the religious question in the Philippines. We would give the Pope \$10,000,000 for the friars' lands, including the churches, if those unholy fathers would be recalled from the islands. The Pope was willing enough to take the money, but he said he could not expel the friars. The poor old man knew his life would be in danger. He remembered the fate of Clement XIV who, in 1773, suppressed the Jesuits, and died of poison soon afterward. Now the Filipinos, priests and people have taken possession of the churches, and Governor Taft smiles approval. It is none of the business of our Government what form of religion the people will adopt.

Though this letter is already too long, I must give one more extract from a paper published in Manila, the *Philippine Christian Advocate*, which, in its issue of November 15, 1902, says:

When Emilio Aguinaldo set up his provincial government in '98 one of his first acts was to appoint as Spiritual Secretary one Gregorio Aglipay, who immediately took steps to completely sever all connection between the people and the Religious Orders. For this work he was excommunicated. The ex-priest withdrew from public gaze until he saw that personal rights were to be assured under American rule. He then undertook the task of working up a schism in the Roman Church. For over a year he has gone up and down the islands, working, always secretly, but with good effect. His work was well done and on October 26 he inaugurated the movement by saying mass in an open lot in Tondo. Since then priest after priest has declared for the new Archbishop, as he styles himself. On November 9 he first appeared in the attire and profession of this high office. Already the rights of the Roman Church have come into serious conflict with the zealous followers of Aglipay. While we deprecate anything that may incite turmoil, yet we believe some good will accrue at least. The power of the Pope denied, some authority must be accepted. The "Archbishop" has declared this to be the Bible, and if this is diligently followed out, the new church will surely stand for the enlightenment and uplifting of the people as nothing else could possibly do.

A Catholic Church with an open Bible for the Philippines! Why not have one in America? Would you lead in such a movement, Cardinal? By these letters I might be able to influence you a little in that direction, and so with the divine blessing I shall keep them up this year.

Yours truly,

JAMES A. O'CONNOR.

A dear friend in Vermont says, on renewing her own subscription and that of a friend: "We are both greatly interested in you and your work and the Magazine you publish. The 'Kind Words' printed in the December number expresses my thoughts. Truly you are 'a man on the watch tower.'
C. B. K."

A friend in Nova Scotia, on renewing her subscription, writes: "I read THE CONVERTED CATHOLIC with great interest, especially the last one, which says that the Pope is encouraging the placing of the Bible among his flock. 'The entrance of the Word giveth light.'
MRS. A. L."

A YEAR IN ST. MARGARET'S CONVENT.

BY P. H. C.

CHAPTER XXIX.

Sister Catherine was to be absent for a short time, and during her absence the special oversight of Helen was delegated to Sister Angelica, who, not so well acquainted with the idiosyncracies of her charge as was her predecessor, and not possessing her tenderness and humility, often exercised her temporary authority in a manner offensive to Helen, who quietly sought relief from her society in walks which she was sometimes now permitted to make alone in the grounds. It was in one of these excursions, when Helen, sick in body and spirit, stopped to rest her wearied limbs in a retired spot near which was a little gate communicating with the Monastery, and through which messages were often made. She sat, lost in painful thought.

"Oh, it was pitiful to see her there,
So strangely silent, with her sunny hair
Around the face so innocent and pale;
The slender hands, like gathered lily-bells,
Folded above the young heart's aching cells."

Hearing footsteps, she raised her eyes and saw passing her a nun whom she had occasionally remarked as an inmate of the Monastery, and whose earnest gaze she had sometimes noticed directed at her. She had asked Sister Catherine about her, but received no satisfactory information; her name she said was Sister Agnes, and she had not been there very long. Meeting her thus suddenly, Helen was surprised to observe the rapid decline visible in her face in the short time which had elapsed since she saw her, a surprise shared perhaps by the other at the sight of Helen's wasted figure. Helen rose, and, respectfully saluting her, inquired if she had been ill.

"Not more so than usual, but my rest is near. And you look pale and thin—have you been sick?"

"Not sick, but every day I feel weaker, I know not why."

The nun scanned, with her lustrous eyes, the pale young face before her, and then she spoke: "Have you a mother?"

"No," said Helen, "my dear mother has been dead nearly five years."

"Poor child! just when you needed her the most. Was she a Catholic?"

"No—but she was very pious."

"Then how came you here?"

"My father thought it best to place me here."

"Is he a Catholic?"

"No."

"Then you do indeed belong to my own people," said the nun, drawing nearer, and taking Helen's hand in her own; "I felt so drawn to you when I saw you in the Monastery, and your sweet face has been so often before me since. Have you well considered the step you are about to take?"

"What step? I do not know to what you allude."

"I have heard you were to become a nun."

"No—my father would never consent to that, I am sure."

"Do you desire it?"

"I scarcely know—I feel so unhappy; and sometimes I think that, as Sister Catherine says, I shall not find the comfort of religion until I bind myself to a life of seclusion; but then my father's wishes"—

"The wishes of parents are obstacles easily overcome here," the nun interrupted, in a tone which left Helen in doubt as to her meaning; and she remarked, "You said I belonged to your own people; were you a Protestant?"

"I cannot tell you now, dear child," she replied, after some deliberation. "I cannot stop longer, but I shall be employed with the Mistress-General for several days, and if you can come to this place to-morrow alone, I will try to meet you as I return to the Monastery, at this time, and I will tell you what may be of service to you;" and receiving Helen's promise, she went on her way through the little gate.

A vague hope of relief, as well as the interest she felt in the stranger, kept Helen's thoughts busy, and she waited with anxiety for the time she might hope to meet her. She was promptly at the place, where she was shortly joined by Sister Agnes, who drew her to a still more secluded spot, and, having satisfied herself by some questioning of Helen's state of mind, she said, "I have thought more than ever about you, since our accidental meeting yesterday, which, indeed, I trust was providential for your good. I see," she continued, with a deep sigh, "far better than you can, the dangers of your situation, and I do not know how I can warn you so well as by telling you some particulars of my own life, which will answer your question of yesterday;" and then, in a less connected manner, in this and another interview which they had, she gave Helen, in substance, the following narrative:

SISTER AGNES' STORY.

"My mother was a widow before I can remember, and I, being her only child, her affections were lavishly bestowed upon me. Daily she prayed for me I know, and often with me, and by many means she tried to lead me in the way of life; but her fondness often overcame her better judgment, and I was permitted to do many things for the simple reason that my dear mother could not refuse me. I was a strong-willed child, and as I grew up, exercised more and more influence over her in things that concerned myself, for in such as related to her own manner of life, she had firmness to maintain herself against my whims. Her means being very scanty, she used the utmost personal economy, and added something to her small income by sewing, for her desire was to educate me for a teacher, and to this object all her little savings were dedicated. I was an ambitious girl, and not without good abilities, and at nineteen I was thought competent to take a place as teacher with a remunerative salary, and I was happy in being able to add many comforts to our humble home, and relieve my mother from the necessity of labor, for her health had long been delicate. I loved her much, but with the selfish love of the natural heart. It was a pleasure to me to provide for her wants, but I was too wilful to be guided by her advice or to sacrifice my own inclinations to what I knew would give her happiness.

"She was a devout member of the Episcopal Church, and her daily life evidenced both the excellence of its teachings and the sincerity of her professions. Brought up as I had been, my mind was well enough acquainted with its simple and scriptural doctrines, but my heart remained untouched. I was invited by some young girls with whom I associated to accompany them to — Church, where Dr. — ministered, and my fancy was so greatly taken with his manner of conducting the service as well as with his florid style of preaching, that I was quite enthusiastic in my admiration. I insisted that my mother should also go and hear him, and she did so once, but could never be persuaded to repeat the visit; while week after week I declined accompanying her to our own church that I might gratify my love of novelty in listening to Dr. —.

"In reply to her gentle remonstrances, I urged the frequent services at — Church, the observance of all the saints' days, the frequent celebration of the communion, etc., as tending to keep religious feeling active. Ah, I well remember the deep, low sigh which I know was a prayer for her wayward child, for she could not but feel that there was little of real religion manifested in the life of one so engrossed with its forms. I had not then learned how deep the soul may be sunk in sin while the body performs all the self-imposed austerities of the wildest fanaticism. I had not then realized the Apostle's meaning when he said, 'Though I give my body to be burned and have not charity, it profiteth me nothing.'

"At — Church the desire of my companions and myself for the sentimental and ritualistic was for a while fully satisfied. Of the Gospel, it is true, we heard but little, but the Church and its ceremonies took its place; we did not understand exactly what was meant, but Dr. —'s language was beautiful, and all was grand and mystical: our senses were fascinated, and the more scope was left for the imagination. Dr. —'s discourses on the mysterious and miraculous nature of the Lord's Supper, whatever subtle distinctions he may have drawn in his own mind, conveyed to us nothing less than that in the Eucharist we received the transubstantiated body and blood of our Lord. We were not slow to accept this new development, and so infatuated were we, that, not satisfied with receiving the sacred element on communion days at that church, we ran from church to church that we might the oftener press them with our lips. His sermons on the virtue and advantage of celibacy and seclusion filled us with romantic notions of consecrating ourselves to God in such a life, but here we were brought to a stand. There were no Protestant institutions to receive us.

"I visited my pastor and told him frankly his sermons had awakened in me desires the Church offered no means of satisfying; he answered that 'it was true the Church seemed incomplete in her provisions, but he hoped, ere long, opportunity would be made for her to profit by the holy aspirations of her members.' I said the Church of Rome had been more considerate, but as I knew little of her, I would like to have his opinion of her soundness. He answered, 'Rome had, indeed, much to admire and much to imitate; she was an erring sister, yet still a sister;' and then he spoke gently of her faults, so

gently that I thought he scarcely believed what he said, and I concluded there could be no harm in judging for myself, so I went with one of my companions to a Roman Catholic Church. We were soon noticed and became acquainted with a priest, who found us well disposed to his teaching. It was thus, you see, that **he who should have preached life to me, handed me over to death.**

"The instruction was short. My companion was a beautiful, intelligent girl, and I myself had at the time the opportunity of a good marriage which would have placed my mother in ease and myself in a happy and respectable position; but I was infatuated, and, with the basest ingratitude, I was induced to leave my poor mother, and embrace a religious life, as they called it. What a mockery of words! I truly thought I was doing God service. I look back on this period not only with the deepest anguish and remorse, but with the greatest astonishment, that one blessed as I had been with light and knowledge, could have had her reason and conscience so perverted; and yet mine is by no means a solitary instance."

The nun paused, overcome by bitter memories.

"My novitiate passed, during which all was pleasant and attractive; my imagination was kept perpetually inflamed, and I was taught to consider such a state of mind as one of high devotion. I took the veil, refusing to see my mother, **at the instigation** of my director, lest feelings of tenderness should interfere with my entire consecration of heart to God. I was promised that I should see her afterward, but obstacles were always interposed. I took irrevocable vows. I never saw her more. A short time sufficed to end her sorrows, and I was told she was dead. Then came my awakening, too late, too late! I felt that I was her murderer. I now recognized my vile ingratitude, and I had already begun to realize the emptiness and falseness of the religion for which I had sacrificed her. My soul loathed the idol I had worshipped. I neglected the services, I objected to the slavish devotion to the Virgin required of us, and from which my mind had always revolted, refused to conform to other superstitious practices, and became suspected, despised and persecuted.

"I was withdrawn from the position of teacher in the convent where I had filled one of the first places, and sent to another convent, and finally to this place, where I fill menial offices. I do not complain—it is the result of my own folly: it is a just retribution. I have not told you all, nor would I, by lifting the veil which hides the secrets of conventual life, sully the purity of your mind; but oh, let me entreat you, take warning from me. You desire to serve God; seek His will in His word. Who can teach it so well? Serve Him in the position in which His Providence has placed you, and enter not a state which will surely lead you to sin instead of holiness. Avoid the confessional, if you would preserve your mind uncontaminated by evil suggestions. Let no one persuade you to act against your father's wishes. Remember the precept, 'Honor thy father and thy mother,' and see in me the unhappy consequences of disregarding it. I have spoken to you out of the fulness of my heart, things hard for me to say, but if I can save an immortal soul I do not regret bringing shame on myself.

"I am not thirty years old. In this world I have no hope; this cough and the burning in my breast tell me I shall soon leave this vile body, and I have a hope that I shall go to her whom my ingratitude has sent before me; but it is not the pressing of the body of Christ with the teeth, nor fasting, nor flagellations, nor giving myself to the cloister, that will be my passport there, but faith in 'the blood of Christ which cleanseth from all sin.'"

"Why do you not leave this place?" said Helen, who had listened with absorbing interest to the narrative.

"Your question shows how little you know of the difficulties which surround you when once immured in a convent. There was a time when I, too, conceived such an alternative, and I spoke of my dissatisfaction to the Bishop. 'Why do you stay here,' he said, 'if your heart is elsewhere?' 'I only wait your permission to withdraw,' I answered; and then he said, 'Now that you are professed in a convent, and it is impossible for you to leave it; tell me what do you wish to do? If you have embraced religion (i. e., become a nun), you must now remain with cheerfulness. If you abandon yourself to melancholy you must lead a life of misery, and will expose yourself to great danger of suffering a hell here, and another hereafter. You must make a virtue of necessity.' So you see I have no hope of escape, and I am content; I have no near relatives, and if I had, how should I ask them to receive such an one as I?"

"I know not what may befall this vile body, but the soul is beyond the power of human control; and now I must speak quickly: it is for your welfare I have ventured these interviews. My duties lately have kept me much about the Mother, and I know from what I have heard, that it is expected that you will shortly enter as a novice. I have known more than one young girl kept here until she was eighteen that she might assume vows in defiance of parental authority."

Helen, absorbed in thought, scarcely noticed that Sister Agnes had ceased to speak.

"What shall I do?" she at length asked.

"Look to God for help. I have found Him a refuge in time of trial; how else should I have borne the years of remorse? I have no Bible, of course; that holy book is here replaced by the breviary, but thanks to the earnest teaching of my dear mother and the Sunday School, my mind is stored with many passages and precious promises which have been to me as beacons in the dark places through which I have passed. Wielded by the Spirit of God, they have upheld me through seasons of trial which might else have dethroned my reason. Your mother, no doubt, taught you some Bible truths, and prayed for your eternal salvation," she continued, looking pityingly on the fragile girl before her.

"Yes, yes," said Helen, bursting into tears, "and it was so hard for me to give up my mother's teaching, but they said it was error."

"I would speak more to you," said the nun, "but I dare not stop longer now. If possible I will meet you here again—farewell."

The reflections awakened by the nun's narrative were not calculated to

soothe Helen's mind; on the contrary, a new distrust was added to her former disquietude.

Simply a pupil in the Convent, the child of a wealthy man, she felt herself as helpless in the hands of her directors as if a prisoner. She had written her father of her declining health, but no answer came, which might indeed be accounted for by his absence from home, and several weeks might elapse before she could expect him, should he not have received her letters.

Driven from one anxiety to another, the day ended, and Helen, remembering Sister Agnes' injunction to look to God for help, tried to bring her troubles to him in the same trusting way she had been used to in childhood; but her mind was in such a chaos that she received little consolation from the effort, and she sought her couch, hoping for temporary relief at least in sleep, but in vain; her uneasy slumber was disturbed by frightful dreams, and morning found her in a high fever; delirium succeeded, and she knew not how long she continued in an unconscious state, but when she recovered, Sister Catherine was there, and she was assured by her and Mother Cherubina that she was now in a state of grace, and had desired and received the sacrament of penance as well as the eucharist, and that she would rapidly recover, which happy results had been brought about, they averred, by the prayers of Sister Catherine offered to a certain picture of the Virgin before whom no prayer was made in vain, and by which she had been miraculously directed to apply to her a relic highly prized in the Convent. Mother Cherubina added that Helen had also expressed the pious wish to pass the rest of her life in a Convent, which devout purpose was no less than what was to be expected after such a signal interposition of the Blessed Virgin in her behalf.

As Helen's mind gradually took in the surrounding circumstances, Sister Agnes' recital recurred to her. Far from feeling that she was recovering, she had never felt so ill, and the fear of immediate death took possession of her, adding a new feature to her misery.

Death, indeed, she had sometimes thought would be preferable to the tortures she endured, but when it really seemed near, she shrank from its approach with undefined dread. Leaving her to the care of her cloistered attendants, we will revert to the movements of Judge Burton.

(To be continued.)

Protestant Children in Convent Schools.

A lady writes from Cincinnati under date of January 3, 1903: "You may put my name down as one for the story 'A Year in St. Margaret's Convent.' It should be published in book form. I think I could use the book, it is such an interesting story.

"It is beyond my comprehension

how Protestant mothers can think of sending their daughters to Roman Catholic schools, but hundreds of them do so in this city. Would to God there was a work like Christ's Mission here—how gladly would we welcome it if the Lord would raise up some one to start it!

"May the Lord sustain and bless you is my prayer!"

THE CONVERTED CATHOLIC.

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body—with the Pope and Cardinal Gibbons and Archbishop Ireland—and will not draw the line at the Paulist Fathers and the Jesuits—we will do good even to them. But most of all, we want to be on friendly terms with our subscribers, and the continuance of such relations rests with them. So without dunning circulars or other objectionable schemes we are confident they will promptly renew their subscriptions for this year.

The bound volume of *THE CONVERTED CATHOLIC* for last year is now ready, price \$1.25. For the home library or for public institutions it will be found useful and interesting. Pastors would prize it as an acceptable gift, and it would be read by Catholics who would find it among other books in a public library.

On renewing her own subscription and sending two new subscriptions to *THE CONVERTED CATHOLIC*, a friend in Louisiana writes: "I have learned that there is some dissatisfaction with the priest in one of our parishes here, and that some of the Catholics are thinking of leaving their Church and joining the Protestant Church, so I thought that some good might come by sending your Magazine among them. I sincerely pray that God will bless you and that your work will continue to prosper.

"W. C. B."

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